لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

The Review OF RELIGIONS

FEBRUARY 1961

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Managing Editor

S. D. AHMAD

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The Ahmadiyya Movement in Islam

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, Distt. Gurdaspur, India, when he started initiating members under certain conditions. He claimed to be the Promised Messiah and Mahdi. He made the startling disclosure that Jesus Christ had escaped the crucifixion and died a natural death at the ripe old age of 120 and was buried at Sirinagar, Kashmir. His claim to be the Mahdi, Messiah and Krishna raised a storm of opposition from the ranks of Muslims, Christians and Hindus of the Indian sub-continent. But the number of his followers daily increased and extended into hundreds of thousands by the year 1908 when he breathed his last.

He was succeeded, on his death, by Hazrat Maulvi Noor-ud-Din, one of the most devoted of his followers, as his First Successor. The Ahmadiyya Community, at his demise in 1914, elected Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, son of the Promised Messiah, as his Second Successor.

During the tenure of his office, he particularly emphasized the propagation of the true principles of Islam and sent missionaries abroad. There is now a network of Ahmadiyya Missions all over the world. Another feature of his Caliphate is the erection of mosques in the leading towns of Europe, America and Africa.

After the partition of India in 1947 the head-quarters of the Ahmadiyya Movement moved to the newly-erected town of Rabwah in West Pakistan.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

The Secretary,
Ahmadiyya Muslim Foreign Missions
Tahrik-i-Jadid, Rabwah,
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To the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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The Ramazan

Fasting during Ramazan, the ninth month of the Muslim year, is a prescribed duty second in importance only to the five daily prayers. In fact it is a one-month intensive prayer course annually earmarked as a spiritual obligation in an environmental atmosphere conducive to concentrated worship where all the adult and healthy members of the society join in rendering obedience to God and touch neither food nor drink from early morning to sunset with single-minded devotional attitude.

Coeval with Religion.

Fasting is an ancient institution and historically coeval with the institution of religion. The ancient Hindus used to fast very often. The devotees who practised fasting were highly respected in the Hindu society.

The Jews too regard fasting as an important religious function. It is said of Moses that when he was given the tablets he had been fasting forty days on the Mount, neither drinking nor eating. The Christians also believed in the value of fasting as a religious duty. Jesus is said to have fasted when he was tempted by Satan. In fact Jesus personally set great store by fasting and stressed the importance of a clean and upright mental attitude towards this noble and enlightening institution. He warned his followers against hypocritical poses during the course of fasting. He said:

> "Moreover when ye fast be not as the hypocrites, of a sad countenance: for they disfigure their faces that theymay, appear unto men to fast. Verily I say unto you, they have thier reward. But thou, when thou fastest, anoint thine head and wash thy face.
>
> That there appears not unto men to fast but unto thy Father which is in secret: And thy Father, which seeth in secret, shall reward thee openly".[1]

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Divine Command.

The Muslims are obliged to observe fasting in the following words of the Holy Quran:

يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون ط اياماً معدودات ط فمن كان منكم مريضاً أو على سفر فعدة من ايام أخرط و علىالذين يطيقونه فدية طعام مسكين ط فمن تطوع خيراً فهو خير له ط و أن تصوموا خير لكم ان كنتم تعلمون ط شهر رمضان الذى أنزل فيه القرآن هدى للناس و بينت من الهدى و الفرقان ج فمن شهد منكم الشهر فليصمه ط و من كان مريضاً او على سفر فعدة من ايام أخرط يريدالله بكم اليسر ولا يريد بكم العسر؛

1. Matthew 6 : 16, 18.

و لتكملوا العدة و لتكبروا الله على ما هداكم ولعلكم تشكرون ط

و إذا سالك عبادى عنى فانى قريب ط اجيب دعوة الداع اذا دعان

فليستجيبوا لى وليؤمنوا بى لعلهم يرشدون ط (البقرة)

"O ye believers, fasting is prescribed for you as it was prescribed for those before you, so that you may become righteous. A fixed number of days. But whoso among you is sick or is travelling shall fast the same number of other days; and for tnose who are able to fast only with great hardship is an expiation—the feeding of a poor person. And whoso did a good deed with heartfelt obedience, it is good for him. And fasting is good for you if you knew. The month of Ramazan is the one during which the Quran was sent down as guidance for mankind with highlights of truthfulness and discriminatory signs. Therefore whoso from among you is present at home during this month he should fast for its duration but whoso be ill or travelling shall fast the same number of other days. Allah desires to grant you facility and does not desire hardship for you, so that you may complete the number and so that you should glorify Allah for His guiding you and so that you may be thankful. And when My servants ask thee concerning Me, say: I am at hand. I answer the call of the supplicant when he prays to Me. So they should therefore obey Me and repose faith in Me, so that they may be guided aright." (Al-Baqarah 184-187)

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It is clear from the above verses that fasting is solely for the good of the subject. It is further evident that the month of fasting has a special spiritual association and deep affinity with the Holy Quran. Furthermore, it has been underlined here that the Ramazan is closely linked with divine presence : prayers are much

more and almost readily heard and accepted during the holy month.

Observations of the holy Prophet.

The Holy Prophet, peace and blessings of Allah be on him and his people, is reported to have observed that for every act of virtue a man is rewarded manifold, ten fold to seven hundred-fold except for fasting. For, says he, God has laid it down that since the man fasted solely for the pleasure of God, He Himself shall be His reward.

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He is further reported to have said that whoso fasted while in a state of belief and to win the pleasure of God completed the number faithfully, his sins shall be remitted.

The Holy Prophet has enumerated many blessings of the month of Ramazan. He says that the doors of God's mercy are thrown wide open during the month and the doors to hell are banged. Clearly the month is a period of accelerated virtuous activity—The Holy Prophet is said to be used to freely giving away grants and donations to the needy during this month. He was so particular about the sanctity of this month as a good-acts-period that he said,

> "Whoso fasted and yet did not give up lying and took not to virtuous habits, God had entirely no value for his abstinence from food and drink."

The Prophet enjoined peace on Muslims as between themselves and avoidance of quarrels during fasting so much so that if one was challenged to a fight or provoked to quarrel he is directed to answer back with

the simple remark, "I am fasting." The observation highlights the sanctity of the fasting month. It debars a man from a defensive quarrel; he is required to be passive and patient even when he is provoked and given what may be termed as good cause to fight under normal circumstances.

Blessings of Fastings.

The Promised Messiah who was commissoned to revive the faith cogenty called upon his followers to honour all the injunctions of the Holy Book and of the Holy Prophet pertaining to the Ramazan. In fact he believed that fasting generally was a highly elevating spiritual experience. His own testimony covered the gift of wondrous revelations vouchsafed to him during the fasting period. He says that he met some prophets of yore and saints of high rank while he was fasting.

> "Once I saw His Exalted Excellency the Holy Prophet (peace and blessings of Allah be on him) with Hasan, Hussain, Ali and Fatima (may Allah be pleased with them) in a state of wakefulness."

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The Last *Ashra*.

The last ten days of Ramazan have a special significance. One of the nights of the odd days happens to be the Night of Mighty Ordination. It is a night of abiding grace when God condescends to grant the prayers of the petitioners. This graciousness is a token reward of the sincere devotion of the devouts who give up food and drink to dedicate themselves with simple-mindedness to the worship and glorification of God. The Prophet has

exhorted Muslims to seek the bliss of the blessed night when God is at hand in all His glory and grace.

Fitr contribution.

He has at the same time made it an obligatory duty on Muslims to contribute a small amount in cash or kind to the community fund for the relief of the poor.

In short, the month of Ramazan is a period of national devotion and of watchful abstinence and of a realization that all sacrifices and prayers are directed to one end, the pleasure of God which is sought through a month-long course of semistarvation and ends up with a national effort directed to alleviation of the poverty of the less fortunate. There is a great lesson in this great process of prayer—namely that poverty is a social evil and its removal, a national duty, and a national debt. The month of Ramzan is an annual reminder of that obligation.

"Another advantage of the Ramazan," says Hazrat Khalifatul Masih II, "is that one may know the condition of his starving brothers and that how one feels in the state of hunger. This aspect is to be found in every duty of worship prescribed by Islam that one should get acquainted with the circumstances of the other."

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Fasting begins early in the morning, some time before the day-break when it is still dark. Muslims are enjoined to eat something before the morning twilight begins to penetrate the darkness. They may go about their usual daily business but they must abstain from drinking, eating and from intercourse during the fasting

hours, beginning from the early morning preceding the appearance of pre-dawn twilight and ending with the sunset.

The usual five prayers are supplemented in the evening with the *travih* as a close follow-up of *Isha* prayer or by *tahajjud* offered sometime before the morning prayer.

The Ramazan has many advantages. Most of these clearly perceptible, the chief advantage being the sharpening of the devotee's inner perception and of his spiritual faculties.

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But the greatest appeal of the Ramazan to a Muslim lies in the fact that it is a command of God and therefore he humbly and readily submits as he has been ordered to say :

> We have heard and we obey : Thy protection do we seek O Our Foster-Lord and to Thee is the return."

—: o :—

THE QUESTION OF DIVIDED LOYALTY
SOME PARALLELS FROM HISTORY

Hazrat Mirza Bashir Ahmad, M. A.

During the U.S. Presidential election two contestants were in the field : Nixon and Kennedy. Kennedy being a Catholic, doubts were raised over his loyalty to the role of President. Catholics are followers of the Pope, and strict in their religious affiliation. If U.S. interests demand one thing, and the Pope (or Kennedy's own faith) another, what will Kennedy do ? Of two—conflicting—loyalties, which one will he choose ? Will he choose his country and his high office ? Or, will he choose his Catholic faith ? Will he play the role of President hundred per cent ? Or will he compromise it by his fealty for the Pope ?

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Astute Kennedy survived the questions and got away with a simple answer. Should the two loyalties—the Pope and the Presidential office—conflict, Kennedy said, he would give up the Presidential office but remain a simple Catholic.[1]

Kennedy's answer proved satisfying to Americans. The election swung in his favour and he became President. For the next four years now he will be the Head of the U.S. State. As U.S. Head, he will hold the reins of world politics ; the reins of one of the two steeds which pull the chariot of world affairs ; the reins of the other steed being in the hands of the Russian dictator. Gog and Magog are in mortal conflict ! God help this poor world !

On closer view, however, Kennedy's reply could not be correct even in Christian terms. Was not Jesus confronted by similar questions ? And what was Jesus' reply ? Did he not say,[2]

"Unto Ceasar, Ceasar's and unto God, God's" ? Kennedy did not say this. Maybe, he did not wish to risk un-popularity with American voters. Maybe, if he had done so, American voters would

1. Time, Sept. 26, 1960.
2. Matthew 22 : 21, 22.

have become confused. Uncertain whether Kennedy was a good enough American. This does not make Jesus' reply, however, less clear or less correct. Loyalty belongs to different contexts. In each context it takes its own course. Determined to remain loyal in every context and honest to God in our judgement and understanding, we should have no difficulty, confront no conflict. Jesus himself was speaking to the Israel, not to men in general. His reply was limited by his context, by his country, and his people. He thought only of Caesar. He did not put the matter in universal terms. Islamic (or Ahmadiyya) conceptions are different. Islam (or the Ahmadiyya) is universal. It is for all men, everywhere, in all sorts of contexts. The teaching of Islam sets forth the subject of loyalties in terms which cover every condition or circumstance. The principles of Islam are univeral. They relate to all kinds of situations. Muslims, therefore, have no difficulties, no reservations on the subject. No anxiety, conflict or confusion. We can hold our heads high. We are not ashamed ; not uncertain as to what we must do in any given circumstances. This clear conscience, we owe to the Grace of our God. We concede this with humility. Read the verse in the Holy Quran (3 : 60) :

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يا ايها الذين آمنوا اطيعوا الله و اطيعوا الرسول و اولو الامر منكم

"O ye who believe, obey God and obey the Prophet and obey those in authority from among you."

The Arabic expression *in authority from among you* should not mislead anyone into thinking that loyalty to authority is limited only to Muslim authority. No, not at all. The verse teaches obedience to authority as such. *From among* (Arabic *min*) also means *over* or *of* or *in*. The verse teaches decorum and discipline in public affairs. It makes loyalty to ruling authority an Islamic duty. Ruler and ruled are pictured in the verse as one group. Always, the verse implies, a community or people consist of both rulers and ruled. The ruled owe obedience to the rulers. This being so, it becomes idle to dispute over the meaning of the verse, to construe as though rulers whom Muslims are to obey must be Muslims.

The Promised Messiah, Founder of the Ahmadiyya Movement,

(on whom be peace) writing about the verse laid down very clearly :

"The Holy Quran commands, '*Obey Allah and obey His Prophet and those in authority among you.*' Believers are to obey those in authority, besides God and His Prophet. To say that '*those in outhority*' does not include a non-Muslim-Government, would be a manifest error. For, a Government —or authority—whose ordinances are in accordance with the *Sharia* (i.e., they are not in clear conflict with it) is *authority from among you.* Those who are not against us are among us. The Quran, therefore, is unequivocal on the point. Obedience to governmental authority is one of its imperatives".[1]

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So also in the *Hadith*, the Holy Prophet (on whom be peace and the blessings of God) says :

"He who obeys me, obeys God ; he who disobeys me disobeys God. He who obeys his authority obeys me ; he who disobeys his authority disobeys me."[2]

In this *Hadith*, the whole subject of obedience becomes illumined. Loyalty and obedience belong by rights only to God, Creator, Master, Lord of Men and Nations. Others have authority derived from Him. They *reflect* the Authority which is God's. A prophet is vicegerent of God, a messenger, bearer of divine ordinances. To obey the prophet is to obey God. Similarly one who has authority among men, is responsible for discipline, for order among God's creatures ; a guardian of their lives, property and honour. Obedience to such a one is pleasing to God. Obedience, at whatever level, is one and the same : it is obedience to God. Truly said the Holy Prophet, 'Obedience to me is obedience to God and obedience to authority is obedience to me."

In accordance with all this (the Holy Quran, the Holy Prophet's Hadith, the writings of the Promised Messiah), the present Head of the Ahmadiyya Movement, Hazrat Mirza Bashir-ud-din Mahmud Ahmad, inculcated loyalty to one's states. He said clearly :

1. Works and speeches Vol. 1. p. 261.
2. Muslim : Kitab-al-Imarah .

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"Our belief is that Islam requires every one to be loyal to the state under which he lives.....To think that Ahmadies in India or Pakistan will remain loyal to their respective Governments, only so long as the Ahmadiyya Head requires them to be so, is senseless and stupid. The Ahmadiyya Head has no prerogative in this matter. His role is to recapitulate, to implement, the teaching and spirit of Islam. Not to alter one jot out of it. He is to 'fulfil not to destroy'.....Loyalty to a Government or State, according to us, is ordained by the Holy Quran and the Quran is the Book of God..... The Ahmadiyya Head or Khalifa has no right to alter an ordinance contained in the Holy Book. The Khalifa is a deputy, not a dictator. A deputy is bound to authority in the same way as are all the others."[1]

On another occasion, he said :

"Officers of Government, assistants, clerks every one : your obligation to carry out orders or directions issued to you by Government is a special and a serious one. When Government makes a thing binding, then, there can be no deviation, not even by a hair-breadth. Honest belief implies nothing else. When a person elects to serve a Government, forthwith he enters into a solemn covenant. It is that he will be unsparing, sincere and honest in carrying out the duties and obligations assigned to him. If he breaks the covenant, he makes himself answerable both to Government and to God. He engenders his faith, his relation with God".[2]

In common wisdom, also, it seems but plain that a movement which seeks adherents, fellow-members, believers, in all parts of the world, cannot but hold on to the principle that every one has to be loyal to the Government under which he lives. Anything short of this may mean disaster. Disorder and disruption rather than peace and goodwill. Disasterous for the movement, and productive of large scale conflicts, such as might destroy good human relations all over the world. If Ahmadies have the least bit of wisdom, they will not entertain a policy which will put an end to their own existence, or

1. Al-Fazl, April 5, 1949.
2. Al-Muslih, June 18, 1953.

jeopardise peace in general. Ahmadies today are to be found in many parts of the world, outside Pakistan and India, in Malaya, Indonesia, Iran, Iraq, Syria, Egypt, parts of East Africa (such as Kenya, Yuganda, Tanganika), parts of West Africa (such as Nigeria, Ghana, Sierra Leone), Switzerland, Holland, Germany, U.K., U.S.A., Canada, South America and so on. Even outside Pakistan and India, in places their numbers run into thousands, and the numbers are on the increase. Such a movement brooks disaster, if it begins to ascillate between different loyalties. Divided loyalty can only be fatal for such a movement—fatal both spiritually and physically.

One imaginary situation is often posed. Two countries, both with Ahmadi populations, go to war. Ahmadies in the two countries profess loyalty to their respective Governments. What are Ahmadies going to do in such a contingency? Will they still side their respective Governments? and engage in mutual killing? The question is not a new one. Neither for us, nor for the rest of the world. Our answer has always been this: Yes, even in such a contingency, Ahmadies will remain loyal to their respective Governments. This belief of ours is not of our making. It is a belief taught by God and explained by His Prophet. It is a belief we cannot alter or dilute. If loyalty to their sespective Governments results in the kllling of Ahmadies by Ahmadies, there is nothing more to be said or done. It is but a consequence, an obligation entailed in our religious belief. Principles have priority over persons. Persons may be sacrificed for the sake of principles, not principles for the sake of persons. Such mutual killing will be forgiven by the Wise and Merciful God of the Quran. It will be the result of His own teaching, of conditions over which we have no control.

The situation, however, is not so imaginary. History is full of instances in which professors of the same creed have fought each other. Hindus have fought Hindus, Christians Christians, and Muslims Muslims.

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Believers have put to death believers, sometime several hundred thousand in number. The most cruel wars in history have been fought without cause, and with the most tragic consequences. Ahmadies may fight and kill one another, to save a divine principle : the princi-

ple of loyalty to the state to which one belongs. Such wars are an understandable obligation. So, Ahmadies may fight on opposite sides. But while they fight they will also pray for the return of peace, a peace which makes the world safe for truth and justice.

True, Ahmadies owe spiritual allegiance to one Leader or Imam. How, one may ask, can they be premitted to take part in mutual killing? The answer is again the same: The Ahmadi Imam is no dictator or ruler who can do what he likes or order his followers as he pleases. The Ahmadi Imam or Khalifa is himself subject to Islamic Law, the Shariah. The Shariah is above the Khalifa, not the Khalifa above the Shariah. We may quote from the statement of the present Khalifa again (the second Khalifa of the Promised Messiah):

> "No Khalifa has the power to alter any of God's ordinances. The Khalifa is no dictator. He is only a deputy. He is constrained to carry out a law, to put through some one else's commands. He is subject to that law, those commands, as much as all the others in the fold."[1]

We should also remember that the Ahmadiyya Khilafat is a spiritual institution. It has and seeks no prolitical power, no statehood, not even association with a state. Ahmadies seek to advance only by spiritual methods. They and their head are content to live as loyal citizens under Governments which guarantee freedom in religious matters.

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Have not Catholics fought Catholics, belonging to different countries, different states? And yet Catholics owe allegiance to the Pope, believe in him and obey him, as though he were God on earth, (being a successor of Christ, the God incarnate). And not Catholics only. Muslims also have fought Muslims. Muslims fought Muslims in the time of the Abbaside Khalifas, whose Khilafat is received as authentic by all Sunni Muslims? During the Turkish Khilafat, Muslims of different countries fought one another and yet they owed allegiance to one Khalifa or Imam. These facts are eloquent. They speak and speak loudly. They prove that followers of

1. Al-Fazl, April 5, 1949.

one and the same creed, owing spiritual loyalty to the same leader or chief, can go to war against one another. Why not Ahmadies? Why cannot they be trusted to do the same? Why cannot they be loyal to their Imam and yet be loyal to the states under which they live ?

To be brief, the Ahmadiyya stand is clear and clean. Need we reiterate that we Ahmadies living in different countries, under different states and Governments, are loyal to the countries *in* which we live, to the states and Government *under* which we live. Ahmadies of Pakistan are loyal to Pakistan, concerned to exert and to pray for its progress and prosperity. Similarly Ahmadies of India are loyal to India. The position is inevitable. It is the position which the late Quaid-i-Azam perceived so clearly in 1947. He commended to Indian Muslims the duty ot loyalty to India. Amadies in Indonesia are loyal to Indonesia, Ahmadies in Syria and Egypt to the UAR, Ahmadies in West Africa to their African Governments, Ahmadies in Germany are loyal to Germany, Ahmadies in Britain are loyal to Britain, in America to America and so on. This is the divine command and the voice of our hearts. And he who does not believe us and attributes some other belief to us offends against God, and grievously wrongs us.

و اخر دعوانا أن الحمد لله رب العالمين

"And our last words are, True Praise is for Allah, alone, the Lord of all the Worlds".

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—: o :—

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Islam and Democracy—II.

Dr. M. Nasim, London.

Head of the State under Muslim law.

With this background I now proceed to discuss the nature of the office of the political head of a Muslim State. It may be noted at the outset that as the immeditate four successors of the Holy Prophet of Islam combined in themselves both the temporal and spiritual headship, the word "Caliph" has been used indiscriminately—sometimes meaning the political head, while at another time the spiritual head. It is agreed by all the principal sects in Islam that after the death of Hazrat Ali the dual capacity came to an end. Although after their death, the heads of the various Muslim states were called 'Caliphs', they were in reality kings, and as such, were political heads of the states. As there is a controversy about the nature of *Khilafat* in the spiritual sense of the term, and as I am not dealing with this part of the subject, my discussion is confined to the nature of the political head. As shown above, on the authority of both the Christian and Muslim writers in Arabia, even before the advent of Isiam, the will of the majority formed the general rule of action, and the leader of the nation, like the chieftain of a tribe was the head and representative of his people and the nomination remained invalid till confirmed by the homage of the people. There is no evid ence to show that this notion or system was repealed by the laws laid down by the Holy Prophet of Islam. Indeed the verse of the Holy Quran :

ان الله يامركم ان تودوا الامانات الى اهلها

"Allah commands you to entrust the responsibility of government to those worthy of it, and when ye govern and judge between people, govern with justice", (4:58) clearly signifies that the right of government proceeds from the people, and so far as the executive power is concerned, it is the people themselves who agree to entrust the sovereign power by election. The Holy Prophet has even laid

down that even a rank outsider like a Negro could become the head of the state, and that obedience was due to him as to any other head.[1]

Thus the supreme head of a Muslim state, call it by whatever name you please,—a Caliph, or a President—must be elected by the people, and for this purpose it is necessary to ascertain their will. As I have explained above the method of election will depend upon the conditions and political consciousness prevailing in a certain country. As regard his powers and the duration of office, they are to be determined by the constitution as well as the question of his appointment and dismissal.

The case of the Prophet was unique. He was the founder of a new order. He had to pass through all phases of life, first as an orphan, then as a trader, and later on when he proclaimed the Divine message, he was first ridiculed, then he and his followers were persecuted. They had to leave their birth place Mecca and migrated to Medina, where his enemies gave him and his followers no peace, and they had to fight in self-defence, and ultimately the Holy Prophet triumphed and became the head of the state. Professor Morgoliouth says :

"His political work was not left half finished at his death : he had founded an empire with a religious and a political capital; he had made a nation of a loose agglomeration of tribes, he had given them a rallying-point in their common religion, and therein discovered a bond more permanent than a dynasty."[2]

Let us examine how some of the immediate successors of the Prophet were selected. He died on the 8th. June 632 C.E. corresponding to 13th Rabi-ul-Awwal 11 A.H. Rumour of his death spread and the Mosque (*Masjid-un Nabi*) was crowded. Hazrat Abu Bakar, Hazrat Omar and Hazrat Abu Obeida also hurried to the place. The Ansars or the original inhabitants of Medina had gathered in ore of the halls, and wanted to have a chief from among themselves. 'We have sheltered this nest of strangers", they cried, "it is by our swords they have

1. Sahih-Al Bukhari 10:54
2. (Morgoliouth: Rise of Islam PP. 176-177

been able to plant the Faith. The Ruler of Medina shall be from amongst ourselves". They had already fixed their choice on Sad bin Obeida, leader of the Khazraj" who, sick of fever, lay covered up at the farther end of the hall, when the three companions entered. "Every word", said Abu Bakar, "which ye, men of Medina, have uttered in your own praise is true, and more than true; but in noble birth and influence Koreish are paramount, and to none but them will Arabia yield obedience." "Then", cried they, "let there be one chief from amongst you and one from among us." "Away with you;" exclaimed Omar, "two cannot stand together," and even Sa'd from beneath his covering muttered that to divide the power would only weaken it..... Whilst some heated discussion was proceeding, Abu Bakar stepping forwared said, "you see these two, pointing to Omar and Abu Obeida. "Choose ye now which of them ye will, and salute him as your Chief." "Nay", answered they both at once, "thou hast already at the Prophet's bidding, led the prayers; thou art our chief, stretch forth thine hand." He did so, and they struck their hands on his (as is the Arab custom) in token of allegiance.[1]

After this, homage was paid to Hazrat Abu Bakar by every one present and he was saluted as the Khalifa or Successor of the Prophet.

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Having regard to the extremely primitive conditions prevailing in Arabia as described above, this was the most practical way of electing the head of the first Muslim State. It also gave a formal recognition by the companions of the Holy Prophet to the principle of the election of the head which was already in vogue in the Arab society.

Now let us take the appointment of Hazrat Omar. When Hazrat Abu Bakar fell seriously ill in March 634 A.D., he consulted Hazrat Abdur Rahman Bin Auf, one of the Prophet's foremost counsellors, and then Hazrat Osman about the nomination of Hazrat Omar as his successor. Both of them agreed. Thereupon Hazrat Abu Bakar dictated an ordinance to Hazrat Osman appointing

(1) Muir: Caliphate 1924 A.D. PP 3-4

Hazrat Omar his successor, and asked him to read it out in the hearing of the citizens, who had assembled in the court of the Mosque. As Hazrat Abu Bakar had become very weak, with great effort he called out "Are ye satisfied with whom I have appointed over you ? None of mine own kin but Omar, son of Al-Khattab. Verily I have done my best to choose the fittest, wherefore, you will obey him loyally". "The People answered, with one voice, "Yea, we will obey."

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When he received the fatal wound in October 644 A.D., Hazrat Omar appointed a board of six persons consisting of (1) Abdur Rahman bin Auf' (2) Osman, (3) Ali (4) Sa'd bin Al Waqqas, (5) Talhah, and (6) Zubair, who were all eminent companions of the Prophet, to choose his successor. On the death of Hazrat Omar and after great deal of deliberation, the members of the Board left the selection in the hands of Abur Rahman bin Auf, who, after a number of consultations announced his choice of Hazrat Osman as the successor of Hazrat Omar on the fourth day of his death to the gathering which had assembled at the Mosque. His choice was confirmed by the people.1

In 956 C.E. when Hazrat Osman was murdered, the people of Medina were horror struck, and for five days anarchy prevailed there. Of the three bands of insurgents, the one from Egypt which was the centre of ibn Saba's conspiracy, was most powerful, and prayers in the Mosque were conducted by their leader. At last on the fifth day the rebels insisted that, before they quitted Medina, the citizens should elect a Caliph and restore the empire to its normal state. Shrinking, no doubt, from the task which Osman's successor would have to face, Ali held back, and offered allegiance to either Talha or Zubair. But in the end, pressed by the threats of the regicide and entreaties of his friends, he yielded; and so six days after the fatal tragedy, Ali took the oath to rule "according to the Book of the Lord" and was saluted as Caliph. Zubair and Talha were themselves the first to acknowledge him. They swore unwillingly, through fear of the conspirators. The mass of the people followed.

1. Muir : Caliphate 1924 Ed. P. 234

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In this instance also, the choice was confirmed by the people.

The rule that the head of the state should be approved or chosen by general consensus, finds support from the following incident which happened in the time of Mu'awya. It is thus described by Levy on the authority of ibn Qutayba, Uyun al akhbar, "Mu'awiya once approached the Hashimites, fellow descendants with the Prophet from his great-grand father Hashim and asked them if they would enlighten him about the grounds on which they claimed the office of the Caliphate as their perquisite, to the exclusion of the rest of the Quraysh. He argued that it could only be on the grounds either that they had been universally approved and chosen by general consensus of beiievers or that they had kinship with the Prophet, or on both grounds together. If they based their claim on universal approval, then their kinship did not strengthen their right in any way. If, on the other hand, they argued from the fact of kinship alone, then there was nothing to prevent the prophet's uncle Abbas from aspiring to the Caliphate; a man, moreover, who was one of the Prophet's heirs and had provided water for pilgrims and been the support of orphans. If again, Caliphate depended upon all the three conditions of approval, general consensus and kinship together, then the latter was only one qualification out of the several ones required for the Imamate, or Caliphate. The Hashimites, said Mu'awiya, claimed office on the last qualification alone, and against them he held that the member of the Quraysh who had most right to the Caliphate was he to whom all men stretched out their hands in acknowledgment, to whom men directed their steps in longing, and towards whom their wishes flow in confidence of fulfilment. After various further arguments, Mu'awiya concluded by saying that it would not benefit them to see in themselves anything that the rest of the community did not see in them."[1]

At a time when a bitter controversy was raging for the supremacy of power, the reliance of Mu'awiya on the election by the general consensus, or universal approval leaves no room for doubt that these were the two methods for the appointment of the head of the state.

1. Levy Social Structure of Islam 1957 Ed. PP 279-280

Even noted European writers on Islam agree that the Caliph or the head of the state must be elected :

Von Grunebaum says, "To appoint an imam is a compulsory duty of the Muslim community...The imamate is an elective office. Every Muslim of good moral character and possessing knowledge and the judgment requisite to discern the qualities required in an imam, is qualified as an elector."[1]

"After the death of the first five Khalifas, the Caliphate, which is allowed by all parties to be elective and not hereditary, passed successively to Umayades (banu Umayah)."[2]

Professor Gibb says, "In essential, the view which they (Sunnis) put forward was that the Caliph or Imam is the representative of the sacred law; that his office is indispensible and of divine institution, although the holder thereto is elected by human agency."[3]

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1. Medieval Islam P. 157
2. Hughes : Dictionary of Islam P. 264
3. Gibb and Bowen : Islamic society and the West Vol I. Part 1 P. 27

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Essentials to Spiritual Development, Knowledge and Action

From a lecture of the Promised Messiah, peace and blessings of Allah be upon him.

Translated by A. R. Khan Bengali

You should bear in mind that the Holy Quran enjoins us to attain perfection in knowledge as well as in action. The verse اهدنا الصراط المستقيم (show us the right path) suggests the need of perfection in knowledge, while صراط الذين انعمت عليهم (the path of those who have been blessed with good rewards) indicates the need for perfection in action, so that, these two perfections may combine to produce a consummate result, i.e., perfection in spiritual development. Even as a plant, unless fully developed, can not bear fruit and flower, similarly, a teaching that does not produce a result, excellent and perfect in all respects, is to be considered as dead, that is to say, devoid of the power and capacity to develop the faith of its followers. If, by following the teachings of the Vedas, one can not expect to attain eternal salvation and bliss, being delivered from the possibility of being transformed into worms and insects, of what use is this teaching then ? But a follower of the Holy Quran can attain the highest stage of spiritual perfection, and establish such a true relation with God that his righteous deeds, done in accordance with the teachings of the Holy Quran, like a fully developed tree mentioned in the Holy Quran, bring forth fruit and flowers having a special flavour and sweetness. So, if a person does not possess the power of improvement and development in faith, he can not expect that the holy tree of good action would bring fruit for him. This is why God, in the Opening Chapter of the Holy Quran, has characterised its teaching as صراط الذين انعمت عليهم, that is to say, it is not the path of fruitless wandering, leading to nothing but preplexity ; on the contrary, by following it, one can achieve one's object and be crowned with success.

In short, attainment of perfection in action or conduct is an

essential requisite for devotion and worship. Without perfection in action, worship is a prank or meaningless performance, because a tree that does not bear fruit can not be regarded as useful, however high it may grow.

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The condition of my opponents is such as forebodes a disaster in their faith, because they take a righteous person for an impious one, and a Divinely inspired person as a liar or impostor, and it amounts to waging a war against God It is evident that God has sent me with a Divine Mission and as the Promised Messiah, hence those who oppose me, in fact, oppose God. So long as I did not claim to be the Promised Messiah, I was held by many of them in great esteem and veneration, and they, then, considered it a great honour and virtue to help me perform my ablution, holding the pot of water in their hands. Many of them importuned me to baptize them. But the moment this Holy Movement was started by me, in the name and at the instance of God, these very people rose in opposition. It shows clearly that these people had no personal grudge or enmity against me, but they bore hostility towards God. Had they any true connection with God, their honesty, piety and God-fearingness would have led them to respond to my call, and prostrate before God out of gratitude, and to shake hands with me. But, on the contrary, they opposed me, tooth and nail, so much so that they called me "*Kafir*" or disbeliever, atheist, anti-Christ and what not.

It is to be regretted that these people could not realise that a person who repeatedly hears the following words of God cannot care a fig for their abusive language and vituperations. God says to me :

قل انی امرت و انا اول المومنین

"Say, 'I am inspired by God and charged by Him with a Mission, and I am the first to believe in this Mission'; and again says:

انت منی بمنزلة توحیدی و تفریدی

i.e., "Thou art at one with Me".

What is specially to be regretted is that these people could not apprehend that disbelief and belief are not mundane affairs, but are matters connected with God, and God has certified that I am a be-

liever and an inspired one and charged with a Divine Mission. This being the case, how can I care for their nonsense ?

From what I have said above, it is plain and clear that these people did not oppose me, but they opposed the Word of God ; and the faith of those who oppose a person Divinely appointed to discharge a Mission is completely lost. Now it is obvious that my opponents are, in fact, the opponents of God. If I am going towards the light—and it is certain that I am going towards the light, because innumerable Divine Signs have been and are being manifested in my favour and they are being showered upon me from Heaven like a downpour—then it is equally certain that my opponents are going towards darkness. Light and effulgence attract the Holy Spirit, while darkness brings one nearer to Satan. So the opposition of a friend of God causes loss of faith and leads to dire consequences. The truth is that a holy transformation in man is possible only when he attains the stages of perfection in righteous deeds. The verse :

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الا الذين آمنوا و عملوا الصلحت

i.e., "all men are prone to decline and degradation except those who believe and do righteous deeds", suggests this need of perfection in knowledge as well as in action. The word آمنوا hints to perfection in knowledge and الصالحات to prefection in action. True wisdom also consists in knowing and doing a thing perfectly.

God says that those who are immune from decline and decadence attain, first, perfection in knowledge and, then, commit no impious deed, rather, they supplement their perfect knowledge with perfect conduct, and after attaining perfect spiritual vision or knowledge which is testified to by their perfect conduct, they do not act in a miserly manner, rather, acting upon the principle of the verse تواصوا بالحق i.e., "they call others to truth", they invite others to the truth they have realised. The verse also means that they preach the truth in the light of their practice also. Preaching without practice produces no effect. As a general rule, if a person preaches a thing that he does not himself practise, it produces a very bad effect. If a person, himself given to sexual vices, preaches others not to commit fornication, and, in case his immoral condition becomes evident to the persons whom he preaches, then, it is likely that those persons would

turn atheists because they would think that if fornication is really a very wicked and dangerous vice bringing Divine punishment, and if God does really exist, then, why does not this prohibiter himself refrain from committing such an immoral and sinful act ?

I know of an incident that a non-Muslim who was under the preaching of a *Maulvi* was near to accept Islam. But one day he saw that the self-same Maulvi was drinking wine, and consequently, he became averse to Islam and desisted from accepting it. The verse تواصوا بالحق says that righteous persons preach in the light of their practice, and, in accordance with the teaching of the verse وتواصوا بالصبر they preach with patience and forbearance. They are not easily excited. If a person, posing to be a Maulvi, guide and leader, gets easily excited, and does not possess the virtue of patience and forbearance, then, what right has he to injure others ? Secondly, the above verse means that an audience that does not listen to a thing with patience cannot benefit by it. Our opponents do not come forward with a spirit of fortitude, and do not present their difficulties to us with patience ; they do not even like to read our literature ; on the contrary, they raise a hue and cry, and try, thereby, to obscure the truth. How can they, then, derive any benefit ? What prevented Abu Jahal and Abu Lahab from accepting the truth? It was nothing but impatience and rashness on their part. They used to say, "if you are truly sent by God, then make some canal flow." These wretched people did not have patience, and so they were ruined. A canal, however, was really flown for them, in a spiritual sense, In the same way my opponents also say, "Pray for us, and if your prayers be immediately accepted, it will serve for us as a criterion for judging the truth of your claim." In this way they lay many other conditions like that and say that if those conditions are fulfilled, they would accept me, while they themselves are not prepared to accept any term. Alas ! it is these very people to whom applies the implication of the verse لا يخاف عقبها i.e., 'They are not afraid of the consequences of their actions". Bear in mind that it is the patient alone who are blessed with the boon of tranquility. He who is not patient tries, as it were, to lord it over God, and does not like to be under His sway. Such impertinent and haughty persons as are not afraid of the majesty and greatness of God are deprived of salvation,

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and are severed from God. It should further be remembered that one essential element of patience is to keep company with the righteous, as God says, كونوا مع الصادقين (Be in company with the truly righteous people). There are many who keep far away from me, and say, "We shall come at some future time ; at present, we have no time to spare". Just ponder, can it be possible for a man who has recognised the Holy Movement that had been promised by God and for which people waited for the last thirteen centuries, to attain success without participating in its activities and without associating with the person whose advent was promised by God and His holy Prophet?

هم خدا خواهی وهم دنیائے دوں این خیال است و محال است وجنوں

i.e., to seek to win the pleasure and propinquity of God, and at the same time, to be absorbed in temporal pleasures is a day-dream and delusion.

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Spiritual uplift demands close association with the spiritual guide. Hence to avoid his company is inconsistent with a desire for spiritual uplift. I have frequently exhorted my friends, and I exhort them again, to come here as often as possible, and stay with me and thereby derive spiritual benefit. But very little attention is paid to this exhortation. People get themselves formally initiated into the Movement by placing their hands into mine, and think that they have given precedence to religion ; but after initiation they do not care to come into close contact with me. Beware that graves are calling you, and death is drawing nearer and nearer. Every breath that you take is bringing you nearer to the grave, while you are considering it a moment of rest or respite. It does not behove a believer in God to try to deceive Him. When the appointed time of death will come, it shall not be delayed or postponed by a single moment. Leave out those people who do not realise the truth of this Holy Movement, and are not, therefore, at all, aware of its dignity and importance, but most wretched and cruel to their own souls are those who, after recognising and joining this Movement, do not appreciate it. Those who do not come here and stay by me for a considerable length of time, and hence have no opportunity to hear the words and witness the signs that God reveals and shows to me daily in support of His Movement, though they may be good, righteous and God-fearing in

their own way, yet, I must say, they do not attach to it the importance it deserves. I have already mentioned that after attaining perfection in knowledge or faith, one must attain perfection in conduct, and the latter is not possible without perfection in knowledge, and it is difficult to attain perfection in knowledge without coming here and staying with me for some time. I often receive letters from my followers to the effect that somebody raised an objection which they could not refute. The reason for their failure is that they do not care to come here and witness the signs that are being shown by God in support of this Movement, by way of instruction.

So if you have really recognised the truth of this Holy Movement, and have faith in God and have solemnly covenanted *to give precedence to religion over worldly considerations*, then I would ask : Have you ever thought how to fulfil this covenant ? Has the verse كونوا مع الصادقين (Keep company with the truly righteous persons) been revoked ? If you have truly believed in God—and true happiness lies in believing in Him—then I would ask you to give precedence to God and prefer Him to all other things. If you consider these precepts as worthless and useless, beware, you will be reckoned as mockers of God. (Malfuzat p.p. 180—85).

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The Problem Of Apostasy In Islam.

Ch. Abdus Salam Akhtar M. A.

Apostasy, literally means "*irtidad*" or turning back ; and the person going back to un-belief from a particular faith, is called "*Murtadd*" or "Apostate".

There is a great misconception on the subject of apostasy, as on the subject of "*Jehad*"; the general impression among both the Muslims and non-Muslims is that Islam punishes "Apostasy" with death. In fact, some of the fanatics, in the age of political domination of Islam, have been so rigid on this subject, that individuals found guilty of apostasy have been stoned to death. And this is *not* particularly only with Islam; even the Christian missionaries, in the good old days of their glory, have crucified, and "Inquisitioned" some of the devoutest and sincerest of their followers, who happened to turn away from them on reasons of good faith.

The Holy Quran is the primary source of Islamic laws and regulations, but nowhere in the holy Book does God enjoin upon any Muslim, individual or state, to inflict death or any penalty, on an apostate. Punishment to an "apostate" has been ordained in next life, and the sole authority for this chastisement rests only with God. Thus in the chapter '*Maida*'; which is one of the chapters revealed towards the close of the Holy Prophet's life, God says:

يا ايها الذين آمنوا من يرتد منكم عن دينه
فسوف ياتى الله بقوم يحبهم و يحبونه

"O ye who believe! should one of you turn back from his religion, then Allah will bring a people, whom He shall love, and they too shall love Him." (5 : 54)

From this verse it is evident, that though apostasy has

been denounced, yet punishment to an apostate has not been allowed to any Muslim individual or state. Again there is mention of *Irtidad*, in one of the late Mecca revelations:

من كفر بالله من بعد ايمانه الا من اكره و قلبه مطمئن بالايمان ولكن
من شرح بالكفر صدراً فعليهم غضب من الله و لهم عذاب عظيم ـ

"He who disbelieves in Allah, after having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens his breast for disbelief ; on these is the wrath of Allah, and they shall have a grievous chastisement." (19:109).

Clearly the "*Murtadd*" is here threatened with punishment in the next life, but no implication is found to assert, that a "*Murtadd*" is to be punished here in this life by any government or society. In fact, this allegation that Islam punishes apostasy with death, has been made by those who discredit the spread of Islam by saying that it was done by the sword. The religion whose teaching

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لا اكراه فى الدين

"there is no coercion in Islam", forms the Magna Charta of religious freedom, could not possibly inculcate chastise ment or retribution to an unbeliever. There were thousands who accepted Islam, and they did so on grounds of reason and understanding, but none of them ever thought, that deviation or denial on their part would bring them political or social strictures. Reason is never a closed book, and it is simple logic, that if an Ideology or a Movement appeals to reason, it must also stand the test of reason even after acceptance. The fact, that there have been thousands, who dedicated their lives, after studying thoroughly the principles and precepts of Islam, shows that Islam is never a 'die-hardism' or an 'irrevokable yoke'. It offers a plain *and frank course for the spiritual* development of man, and contains the most liberal grounds for all those who aspire for spiritual illumination under their own circumstances. One very convincing evidence, that apostasy was not punishable with death, comes from the Jewish plans when they were living under the Muslim rule in Medina. Thus the Holy Quran says:

وقالت طائفة من اهل الكتاب امنوا بالذى انزل على الذين امنوا
وجه انهار و اكفروا آخره لعلهم يرجعون

"And a party of the Followers of the Book say, "Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it." (3:72).

How could people living under a Muslim Covernment conceive of such a plan, to throw discredit on Islam. by joining its ranks, if apostasy was punishable with death? In fact it was this liberal attitude practised by the Muslims in theory and practice, that made the Jews bold by their most hostile attitude towards Islam. Yet this verse indicates another point worthy of consideration in this connection. If a person forsakes the true faith and joins the enemy ranks, he does not remain an "*apostate*" in the literal sense of the term. He has become an enemy. And on that account, he shall be treated as an enemy, One of the traditions reported in *Sahih-al Bokhari*, also justifies this interpretation. In this *Hadith*, it is stated that the life of a Muslim may only be taken in three cases, one of which is that he "forsakes his religion and separates himself from his community. Evidently, forsaking the community, which is mentioned here as a necessary condition, means that the man leaves the Muslim Community and joins the enemy ranks. The words of the *Hadith* also indicate that it is related to wartime, and the apostate did not forfeit his life merely for changing his religion, but he stood such risk on the grounds of being a deserter and a rebel.

It is gratifying to note that in spite of the efforts of some Christian writers to threaten an apostate with death, and to paint it as an Islamic theory, most of the oriental scholars have not been affected by it. Thus Heffeming, begins his article on "*Murtadd*" in the Encyclopaedia of Islam, with the following words:

"In the Quran the apostate is threatened with punishment in the next world only."

This distinctive feature presents Islam, as a singularly liberal

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A Rational Faith

Khwaja Zahur-ud-Din Butt.

The Islamic laws and teachings are laid down and discussed in the Holy Quran which is the Gospel of the Muslims. The Holy Book sheds a flood of light on all those problems that agitate the human mind and have direct bearing on the life of humanity. One of the glories of the Holy Quran is that its teachings are founded upon reason. It never demands from its followers an abnegation of this important mental faculty. The Holy Quran says:

"And say: The truth is from your Lord: let him then who will, believe and let him who will, disbelive". This Quranic text maintins our liberty of thought as to matters that pertain to the realm of religion. Man is a rational being and as such, he cannot be expected to believe in things quite obviously unreasonable under the name of mystries. We cannot afford to believe in irrational dogmas and tenets that have got no bearing on the conduct of human life. We cannot endure to live like gally-slaves who must tug and pedal their boat whether they will it or not. How beautifully the Holy Quran bears out this truth when it says:

"Allah will not burden any soul beyond its power" (2:86).

"He cannot burden us with a belief that excites revolt from the rational side of man. The Holy Prophet Muhammad (may peace and blessings of God be upon him) said:

"Allah has not created anything better than reason, or any thing more perfect or more beautiful than reason The benefits which Allah gives are on its account and understanding is begotten of it".

On another occasion he said:

Continued from previous page.

faith, without any strictures on "belief" or "faith" for the simple reason, that "belief" is essentially a matter of the mind, and only God Whose knowledge comprehends all our motives and actions, can really deal with it.

"Verily I tell you, a man may have performed prayers, fasts, charity, pilgrimage, and all other good works : but he will not be rewarded but by the manner in which he has used and applied his reason".

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Again he said :

"The first thing that was created is Reason."

The above are not the words of an agnostic but of one who was himself a claimant to Divine revelation. A rationalistic philospher may not well appreciate reason, because he fails to see the other side of the picture. But here the philosopher unites with the seer. The Holy Quran, to make its teachings clear, often refers to various phenomena of nature and then concludes the argument in words like the following as:

Verily in this are signs for those who ponder: signs for those who understand: Will you not consider ?: They may ponder over it: In this is a sign for those who hearken: sign for those who reflect: sign for those who consider and use wisdom: If you do but understand: The Holy Quran abounds in verses like the above. The similitude of those who neglect to use the reasoning faculty which Allah has bestowed upon them, is declared in the Holy Quran to be that of "A donkey loaded up with books". The Holy Quran encourages the study of nature. It says :

"Set thy face then straight towards the faith—the nature made by God in which He had made all men, that is the right religion."

The Holy Book is also called *Zikr* which means a Reminder. It means that religion exists within us already and that the duty of the Prophet is only to awaken us and to remind us of what we possess. So Islam in a few words means to follow our right nature in the light of Divine Laws revealed through great teachers. The Holy Quran encourages personal conviction and enjoins upon man the duty of thinking for himself. It creates in man a desire for freedom of action and makes him alive to the importance of liberty of conscience. Says the Holy Quran :

"Is one who goeth grovelling on the face better guided than he who goeth upright on a straight path ? Say 'God hath brought

you forth and gifted you with sight, hearing and hearts; but little are you grateful". (67 : 22,23)

The Holy Quran encourages us to subject its teachings to an intelligent study and consideration. It says :

"Have they not journeyed in the earth? Have they not mind to understand with? Or ears to hear with? It is not that their eyes are blind, but hearts in their breasts are blind".

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Again it says :

"Will they not then meditate on the Quran? Are locks upon their hearts ?"

Again there is a verse which makes an appeal to the understanding and reason with which God has furnished man. It runs thus :

"Assuredly in the creation of heavens and of the earth: and in the succession of nights and day and changes therein and in the ships which pass through the sea with what is useful to man and in the rain which God sendeth down from heaven giving life by it to the earth after its death: and by scattering over it all kinds of cattle : and in the change of winds and in the clouds that are made to do service between the heaven and earth — are signs for those that exercise reason."

The Holy Quran condemns the idea of subscribing blindly to any dogmas of faith. It says :

"And when it is said to them, 'Follow that Allah hath sent down, they say, 'Nay we follow the usages which we found with our fathers'. What ? though their forefathers were utterly ignorant and devoid of guidance."

Again it says :

"The vilest beasts in Allah's sight are the deaf, the dumb who understand not".

There is a beautiful verse in the Holy Quran which discourages all such courses on the part of rational beings as tend to divest them of their intellectual activities and to convert them into animals. It says:

"Hearts have they with which they understand not and eyes have they with which they see not and ears have they with which they hearken not, they are like cattle. Nay, they are even more astray. They are the heedless" (7. 180)

Thus reason is given the highest place in Islamic thought and the world to day is indebted in a great measure to that great Prophet of Reason who exhorted his followers to advance in every respect. Let us remember some of the sayings of the Holy Prophet (on whom be peace and blessings) :

"Wisdom is as if it were the lost property of the faithful : take hold of it wherever you come across it".

"Go in quest of knowledge even unto China."

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"Seek knowledge from the cradle to the grave."

"Excessive knowledge is better than excessive praying."

"It is better to teach knowledge one hour in the night than to pray the whole night."

"The desire of knowledge is a Divine Commandment for every Muslim."

"One hour's meditation on the work of the Creator is better than seventy years of prayers."

"The ink of the scholar is more holy than the blood of the martyr."

"Thus we can see that Muslims were bound to acquire knowledge, that they were not to be narrow-minded bigots. The Holy Quran says :

"Let there be no compulsion in religion, as the right way has been made distinct from error on rational grounds.

The Word *TIBAYYAN* used in the text is derived from *BAYYAN*, which means to make a thing clear by arguments and reasoning. Tne noble and learned Caliph Ali said :

"The World is darkness, knowledge is light, but knowledge without truth is a mere shadow. God has very beneficiently lit us up with the light of reason."

If a religion that is held to be Divine attempts at the extinction of that important mental faculty, it goes counter to the Divine wishes and is sure to meet with a corresponding treatment. A pregnant pronouncement on the question of reason was given by the Holy Prophet of Islam only a few days prior to his decease. It was asked "O Prophet of Allah thou art ill, thou mayest die, then what is to become of us"?

"You have the Quran", said Allah's Apostle.

"Oh yes Prophet of Allah ! but even with that enlightening Book and unerring guide before us, we have had at times to ask from you advice, counsel and instruction and if you are taken from us who is there to be our guide ?"

"Do as I said and as I did", was the reply.

But after you have gone, fresh circumstances may arise which may not have arisen during thy blessed time. what are we, what are those who follow us, to do then ?"

The noble Prophet made the beautiful reply :

"Allah has given to every man as a personal monitor a conscience and as a guide his reason; use, then, thy reason in all things and it, under Allah's blessing, will ever guide thee aright".

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Ahmadiyya Muslim Missions

Vakalat-i-Tabshir, Rabwah.

Holand

Our missionary in Holland Mr. Hafiz Qudratullah, spoke at a Humanist Society in Rotterdam. The discussion followed the lecture. Some lectures were arranged at the Mosque. Professor Dr. Hanraad gave a lecture at the Mosque with slides on Islamic architecture. This lecture was reported in a local newspaper. A number of visitors came to the Mosque including Egyptian students from Rotterdam, and the Turkish Counseller. A dinner was arranged in the Mosque and the slides of Mission work were displayed. The December issue of AL-Islam was cyclostyled and posted to the readers. The articles included in this issue were, The Holy Prophet, Christmas Message, Hadith, News. An article on Status of Women in Islam was translated into Dutch. *the Teachings of Islam* in French is under print. One person accepted Islam.

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Switzerland and Austria.

Our missionary Sheikh Nasir Ahmad gave two lectures on Islam at the University of Innsbruck. Radio and Press announced the commencement of the lecture. The annual issue of "Der Islam" was produced and mailed to the readers. The articles included in this issue were : Trends towards Islam, The Tree of Knowledge, The Will of God, Islam and Communism, Questions answered, Hadith, Islam and the West, Christianity in Danger, European Missions, Miscellaneous news etc. A lecture on Arabic language was delivered before an academic circle. Translation of the note Farewell From Eisenhower,' (Der Islam, Dec. 1960) was sent to the President. A letter of thanks was received from the Press Secretary, Games C.Hagerty. The individual talks were continued. Literature was supplied to various persons and groups. Preliminary arangements were made for the inauguration of "Ahmadiyya Gazette". One person accepted Islam.

Germany and Denmark.

Mr. M. A. Latif, Incharge, Mr. Muniruddin, Assistant, Mr. Abdus Shakoor Kunze, Incharge, Frankfurt Mosque. A lecture on Islam by Dr. Spuler, Director of Oriental Section, Hamburg University, was attended and new contacts were made. Mr. Latif's daughter addressed her school class on Islam. She made another speech on "Islam and Pakistan". The students showed great interest by asking questions which were answered satisfactorily. The brochure "Jesus-Life work and death" was sent to 41 newspapers for review with letters. A bonquet was presented to the President of Hamburg at the occasion of New Years Day. Literature was sent to Berlin where Mr. Deitlev Chalid distributed it. Mr. Latif went to meet Dr. Hudoffsky at his invitation and stayed with him for two days supplying information on Islam and the Ahmadiyya Movement. The official bulletin of Germany also mentioned the activities of the Mission which were copied by the Sudan official bulletin. Another meeting was held with the Consul-General of Indonesia who promised to visit the Mosque. Work continued in Frankfurt and Denmark.

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Scandinavia

Missionary Incharge, Mr. Kamal Yousuf. Three meetings were held in Olso and three in Denmark. The Holy Quran's Danish translation part 2 to 4 was revised three times and sent to the press. Norwegian translation part I was also revised. Swedish translation is being started. One person accepted Islam.

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Ahmadiyya Muslim Missions

1. Ahmadiyya Muslim Mission, 63, Melrose Road, London, S. W. 18. U. K.

2. Ahmadiyya Muslim Mission, Die Moschee, Oostduinlaan 79, Den Haag, (Holland.)

3. Ahmadiyya Muslim Mission, Herbstweg 77, Zurich 11/50, Switzerland.

4. Ahmadiyya Muslim Mission, C. Ciudad Real 12, Madrid, Spain.

5. The Mosque, Wieckstrasee 24. Hamburg - Stelling, West Germany.

6. Mr. Kamal Yusuf, Tromsogt 19, Oslo, Norway.

7. Ahmadiyya Muslim Mission, 2141, Leroy Place, N. W., Washington 8, D. C., U. S. A.

8. Maulvi S. R. Ahmad, H. A., Dr. Sophie Redmoad Str. 40, Paramaribo, Suriname Dutch Guiana, South America.

9. Ahmadiyya Muslim Mission, P.O. Box No. 673, Port of Spain, Trinidad.

10. Maulvi F. I. Bashir, H.A. Ahmadiyya Muslim Missionary, Rose Hill, Mauritius.

11. Ahmadiyya Muslim Mission, P. O. Box No. 418, Lagos, Nigeria, West Africa.

12. Ahmadiyya Muslim Mission, P. O. Box No. 39, Saltpond, Ghana, West Africa.

13. Ahmadiyya Muslim Mission, P. O. Box No. 554, Nairobi, Br. East Africa.

14. Ahmadiyya Muslim Mission, P. O. Box No. 11, Bo, Sierra Leone, West Africa.

15. Ahmadiyya Muslim Mission, Djl. Balikpapan I/10, Djakarta 1/13, Indonesia.

16. Ahmadiyya Muslim Mission, P. O. Box No. 30, Labuan, Br. N. Borneo.

17. Ahmadiyya Muslim Mission, 143, 31st. Street, Rangoon, Burma.

18. Ahmadiyya Muslim Mission, P. O. Box No. 22, Katong Singapore—15.

19. Ahmadiyya Muslim Mission, 99, Driebergs Avenue, Colombo 10, Ceylon.

20. Haji Muhammad Ebbah, Esq., Simunul, Bongao, Sulu, Philippines.

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